

# Luke's record of the post-resurrection appearances

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**L**UKE'S RECORD of the appearances of our Lord following his resurrection total four, all in Luke 24. After detailing the occasion of the women being told by angels on the resurrection morn that he had risen, and the scepticism of the disciples when the women told them, he says, without giving any details, that Christ appeared to Peter at some time during the day. There is then the account of that Bible Class on the road to Emmaus, where he expounded the Old Testament Scriptures concerning himself and his death and resurrection. Later that night he appeared to

the eleven (plus the two who had returned from Emmaus and possibly others who were with the eleven) back in Jerusalem and repeated the instruction from the Old Testament Scriptures. The final section of the chapter appears to refer to the end of the forty-day period before his ascension. The full list of our Lord's resurrection appearances is given in the table below, with those in Luke in bold.

It is interesting to note that Jesus asserts in Luke 24:44-49 that the Old Testament Scriptures teach that:

<b>Suggested order of the post-resurrection appearances of the Lord</b>		
<b>Time</b>	<b>Person(s)</b>	<b>Scripture reference(s)</b>
1 Very early the first day	Mary Magdalene	Mark 16:9; John 20:11-18
2 Early the first day	The women	Matthew 28:5-10
3 Afternoon the first day	<b>Simon Peter</b>	<b>Luke 24:34</b> ; 1 Corinthians 15:5
4 Late afternoon the first day	<b>Two on the road to Emmaus</b>	<b>Luke 24:13-32</b> ; Mark 16:12
5 Early evening	<b>The Eleven minus Thomas</b>	Mark 16:14; <b>Luke 24:36-49</b> ; John 20:19-23
6 One week later	The Eleven	John 20:26-29
7 During the forty days	Seven disciples by the Sea of Galilee	John 21:1-22
8 During the forty days	Eleven disciples on a mountain in Galilee	Matthew 28:16,17
9 During the forty days	Over 500 brethren	1 Corinthians 15:6
10 During the forty days	Half-brother James	1 Corinthians 15:7
11 During the forty days	Eleven apostles	Acts 1:3
12 End of the forty days	<b>Eleven apostles</b>	<b>Luke 24:50-52</b> ; Acts 1:6-9
13 Some years (six?) later	Stephen	Acts 7:55,56
14 Some years (six?) later	Paul on the road to Damascus	Acts 9:3-7; 22:6-10; 26:12-18; 1 Corinthians 15:8
15 Some years (seven?) later	Paul in Arabia	Acts 9:16; Galatians 1:17

- 1 Christ should suffer
- 2 he should rise from the dead
- 3 on the third day
- 4 repentance and remission of sins should be preached in his name
- 5 among all nations (people)
- 6 starting in Jerusalem.

In point five we see Luke's record emphasising again the Gentile aspect of salvation in that it is to go out to people in the world and not be restricted to the Jews. Although this is repeated again in

the instructions left with the disciples as they were together on the Mount of Olives (Acts 1:8), it was a teaching they struggled to comprehend and put into practice.

It was also the disciples' lack of understanding of Scripture that caused them to be confused, cast down, full of mourning and uncertain of the future on the death of Jesus. They had not comprehended the teaching of Jesus prior to his death and therefore had no conception of the promise of his resurrection.

# Problem passages in Luke's Gospel

Nigel Bernard

*This article considers several verses in Luke which are difficult to understand and have the potential to be wrested out of context to support false teaching. The format follows the familiar problem/solution structure found in Wrested Scriptures, by Brother Ron Abel.\**

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## Demons

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*"And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice" (4:33).*

### Problem

The claim is made that supernatural possession of individuals can occur, requiring exorcism.

### Solution

The word "devil" translates the Greek word *daimonion*, from where the English word 'demon' or 'daemon' is derived. Of the four Gospels, the term occurs most frequently in Luke. This perhaps is expected, given that Luke's is the longest Gospel; nevertheless, occurrences per page or chapter are highest in Luke. This reflects the emphasis given by the Spirit to medical aspects in the Gospel.

The word is used by Paul in his First Epistle to Corinth: "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fel-

lowship with devils" (10:19,20). Paul quotes from Deuteronomy: "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not" (32:17). The words in Deuteronomy and Corinthians show that daemons are paralleled with idols. The idols, and the daemons that the idols represent, are not "any thing".

In Revelation 9 the term is again associated with idols: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk" (v. 20). Here, the verse is speaking about the idolatrous worship of the followers of the beast, including the worship of saints. As Brother Thomas wrote: ". . . they have

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\* The article covers some of the verses dealt with in *Wrested Scriptures*. These include: satan as lightning (10:18, p. 175); the kingdom of God within you (17:21, p. 91); satan entering Judas (22:3, p. 176); satan and Simon (22:31, p. 176) and paradise (23:43, p. 117). Brother Abel's book provided invaluable background reading for this article, and readers are recommended to consult it when considering these verses. The saying, "the kingdom of God is within you" (17:21), was also dealt with in detail by Brother Simeon Guntrip in the *Testimony Special Issue* in May 2000, pp. 214-15. Other sources used in this article are referenced in the text.